The Old Order Conference.

The Old Order A. M. was held four miles southwest of Cerro Gordo, Ill., on Daniel Wagoner's farm.

May 20, 1888, preaching began at 10 A. M., by singing hymn No. 105, prayer, after which the second Acts of the apostles was read, from which G. Long and A. Flory united in preaching the sermon. At 12 o'clock meeting closed by singing and prayer. By this time the crowd numbered about 2500, and dinner being ready, about 1800 partook of the food. The eating tent was 50 by 90 feet and contained twenty four tables and accommodated 575 at one seating. These were well waited upon by 48 waiters which were directed by Abraham Fisher.

In the evening they held their love feast in the eating tent which was attended by forty of their sisters, and 450 of their brethren. A. Frantz served at the occasion. It was conducted in true old order style and closed at 12 o'clock p. m.

Divine services were held on Monday, while the preparations were completed for the business meeting on the following day.

Tuesday 22nd, 9 o'clock a. m. business meeting opened in the presence of 1000 persons by singing hymn 300, then a statement was made by an elder telling them the manner in which to proceed and the respect owed to their aged Moderator, by so doing relieve him of much labor and anxiety.

This was followed by reading the names of the messengers (delegates). No. 10, John Harshey; 3, Jacob Miller; 5, E. Miller; 6 and 13, J. Kimmel; 4 and 7, E. Fry; 14, D. Barnhart; 8, N. Henricks; 11, R. Edgecombe; 12, S. Puterbaugh; 2, M. Montgomery. Foreman, A. Flory; Reading Clerk, Aaron Frantz; Writing Clerk, J. Cover; Ass't Writing Clerk, S. Murry.

Acts 15th was then read by the Reading Clerk. An exhortation given by J. Flory: "Brethren and sisters, we are about to engage in one of the most solemn occasions of our lives, let us therefore ask for the grace of God during this meeting so that it may all be to the glory of God and the benefit of our souls."

The reading clerk then read the first query, which was as follows: Inasmuch as a family is reduced to want and beyond self-support, and said family appeal to the elder of the church and he neglects to hear the appeal after a second appeal is neglected, what shall be done with such an elder? Said elder will subject himself to the adjoining elders, it being considered as a local matter, and was sent back with reference to the minutes of 1883.

Second query asks for a full report to be placed on the minutes so that all absent members may see what is done at these meetings.

Ans. Send it back because it is in direct opposition to previous minutes.

Third query: Has an elder a right to say what members shall be taken into the church or expelled without the counsel of the church?

Ans. He has no right. Where such has been done, satisfaction should be made. Shall it go on the minutes as it stands? Murry—It should not. It would be a bad influence for our children, showing them something in the minutes that is not tolerated in the church. Let us keep our minutes pure. J. Harshey—In a few brief remarks he supported it, then the Moderator asked, "What shall we do with it?" "Send it back," was heard all around the table. It was sent back with the answer given.

Four and seven were the same in substance, so they were taken together as one and read as follows: We petition this A. M. to make a change and hereafter hold these meetings privately and not public. Without any discussing the answer was "We see no necessity of making a change."

Fifth. Is it in accordance with the gospel to build fine costly houses with glass doors, and paintings in the height of style?

Ans. No, with reference to some former minutes, and was sent back.

Sixth. Will this meeting define the style and cut of the overcoat?

Ans. We recommend the overcoat to be plain, with a cape, standing color, without seam on the back and straight cut. This caused some confusion. One old brother asked to have the straight cut defined, but no attention was given to his question. J. Miller asked, "does this include the oil coat?" A brother replied, "the oil coat is a garment to be worn in the rain and storm;" therefore it was considered unnecessary to apply this cut to the oil coat. The above named cut was adopted without any discussion and put on the minutes.

Eighth. Would it not be well to adopt the ancient order practiced by our fathers by not allowing the use of carpets in our houses?

S. Yost was a strong supporter of this movement urging them to adhere to the ancient custom and conforming to the decision of the A. M. of 1827-28. He also argued that pride and fashion was the object in their use and they were gratifying to the eye and showing the desire of the heart.

A Frantz opposed the measure by urging the comfort they give and labor saved for the women by their use, and that a plain carpet all of the same color without stripes and be used without any harm resulting from it.

After a few more brief remarks Yost yields, and it was sent back with the following answer: A plain carpet may be used.

Ninth. Taking in consideration the many evils that find their way into the church, and the snares we fall into, would it not be well for this meeting to adopt some form of dress for our children? The answer was read by the Reading clerk as follows: "Dress plain without lace, ruffles, bias pieces, costly apparel, or anything that is gratifying to the eye."

S. Yost and J. Hershey urged for a more definite answer. This would leave them to ruffle and dress their children as they pleased. As children are in form like the adult, why can we not adopt a form of dress for children, as well as for the older person.

A. Flory and R. Edgecomb favored the answer. Edgecomb made it a test by asking the sisters how many would dress their children in lace and ruffles; one honest sister answered by raising her hand, then he said "yes, they all will." A brother gave an illustration of the effect of plain dress. A little girl was playing with her playmates when she was asked by one of them: "why do you wear that cap?" "because ma makes me wear it." In a dress that the child is ashamed of their is more harm than good. The answer was put on the minutes.

Tenth. Is it right for any members to invite families of other denominations into their houses, and extend to them the privilege of asking a blessing, and leading in family worship? Answer: We think it wrong but we may be governed by circumstances in such cases.

J. H. Hershey—"What circumstance would justify us in extending an invitation?" A brother said, "When I was young in the ministry I was left alone to hold a meeting. A Methodist Elder being present and I feeling my weakness, I called on him to lead in prayer, and the result was, in six months after he was buried with Christ in baptism in our church.

After a short discussion by a few others it was referred to the decision given in a previous meeting and was sent back.

Eleventh. Since fine houses, costly apparel, wearing short hair, raising and using tobacco is a growing evil in our church, we petition this A. M., to adopt such rules that these evils may be met on their own merits or demerits.

Ans. The wearing of the hair was referred to Matthew 18; fine houses, paintings, and furniture were referred to the minutes of 1866, Art. 27. The use of tobacco has been classed where it does not belong. It was then tried on the following points: the growing is an evil, and the excessive use is a filthy and offensive habit. Bro. Davy, "I object,—the word excessive includes too much." A little is not wrong, but members should be temperate in using it. A brother from the tobacco regions said, "Be careful, it is a God-given plant and should not be destroyed,—it is our principal support."

A brother from the south: "You have but a few chewers and smokers here in comparison with the North Carolina members. It is nothing unusual to see both brethren and sisters smoke and chew on the streets, or in the church, and spit the amber on the floor or wall as is most convenient from their position, and make it very inconvenient, offensive and filthy for themselves and others. In his closing remarks he asked the question: "Is it according to the Gospel to chew or smoke?"

After an hour or more of discussion and several changes suggested by striking out the word excessive and trying to make it a test of fellowship, the Moderator said: "What shall we do with it?" "Table it," by a dozen or more. "Are you all satisfied?" "No," from one or two. Again, "what shall we do with it?"

A Bro.—All the argument has been on one side. If anyone has anything to say on the other, now is the time. We don't want the impression to go out that we treated this as a one-sided affair.

Again, "what shall we do with it?" "Table it," came from all the different parts of the tent. It was then tabled. This caused great confusion, some being enthusiastic over their victory; others vexed at the defeat.

This closed the meeting with the exception of some local business.

N. Derr,
Per J. & E. Ulrey.

Cerro Gordo, Ill.

Proceedings of State Convention of Md., Va., and Eastern Pa., Held at St. James, Md., May 19th, 21st and 22nd, 1888.

SATURDAY, MAY 19.

Pursuant to a call of Committee appointed by the National Conference of the Brethren church at Ashland, Ohio, in 1887, for a State Convention for the purpose of doing general work for the promotion of the cause of Christ, the churches of Maryland, Virginia and Eastern Pennsylvania convened at St. James, Md., May 19.

The Convention was opened by singing, reading part of the 119th Psalm, and prayer by Bro. E. B. Shaver of Va., followed by an address of welcome from Bro. I. D. Bowman, pastor at St. James, responded to by E. B. Shaver.

On motion of E. B. Shaver, P. S. Newcomer was called to the chair *protem*, and T. J. Fahrney, Secretary.

The following committee on permanent organization and on program, was appointed: I. D. Bowman, E. B. Shaver, Z. H. Copp, C. Nininger, L. P. Grossnickle. The committee nominated the following: T. J. Fahrney, President; E. B. Shaver, Vice-President; L. P. Grossnickle, Secretary; Z. H. Copp, Ass't Sec.

PROGRAM OF WORK.

1. Pastoral Work, - J. D. McFaden.
2. Evangelistic Work, E. B. Shaver and J. D. McFaden.
3. Sunday School Work. Z. H. Copp and Dr. Reichard.
4. Temperance, - J. D. McFaden.
5. Woman's Rights in Church Work, E. B. Shaver and C. Nininger.
6. Church Government, I. D. Bowman.
7. Sister's Society of Christian Endeavor, Laura E. N. Grossnickle.
8. Method of receiving members from other churches, A. Cost, G. Rinker, E. B. Shaver.
9. Gospel method of ordaining officers in the church, G. Rinker and A. Cost.
10. Burial Service, - - A. Cost.
11. The committee earnestly petition this convention to place one or more evangelists in the field of Md. Va. and Pa., and to decide upon the best method of raising funds to pay the expenses of such evangelist.
12. The committee recommend a question box.

On motion of A. Cost, the report of committee was adopted.

The question, "Who are legal voters," was asked. Answer, "All members of the Brethren church, and those who may be invited to take part in the deliberations of the convention.

On motion of I. D. Bowman, Bro. File was invited to take part in the proceedings of the convention.

On motion of Bro. E. B. Shaver, it was decided that the voting be done by ayes and nays.

On motion of I. D. Bowman, it was decided that the convention meet on Monday and Tuesday, at 9 o'clock A. M., and 2 o'clock P. M.

On motion of E. B. Shaver, J. D. McFaden was assigned the subject of S. S. C. E., with Laura Grossnickle.

On motion of E. B. Shaver, J. D. McFaden was excused from speaking on Pastoral work until Monday.

On motion of L. P. Grossnickle, the work of the program was deferred until Monday.

On motion of J. D. McFaden, it was decided to open the sessions of this convention by religious services.

On motion of E. B. Shaver, the convention adjourned, after singing and prayer.

MONDAY, MAY 21.

Convention opened by singing, and prayer by Bro. Rinker.

On motion of J. D. McFaden, Bro. Simon Long was invited to participate in the work of convention.

Minutes of Saturday's proceedings read and approved.

The question, "Why not call this meeting a conference instead of convention," was presented. On motion of J. D. McFaden, it was decided that the members be allowed to call it whatever they choose.

J. D. McFaden moved that we take up the College question tomorrow at 10 o'clock. Amended by substituting 2 o'clock, but voted down.

On motion of J. D. McFaden, it was decided to take up the College question at 1 o'clock tomorrow.

On motion and adoption, the regular order of the program was taken up.

J. D. McFaden took the floor on Pastoral work. He argued that it is the pastor's duty to work in the pulpit, but he must practice what he preaches, to do successful work; that pastoral visiting should generally be accompanied by prayer and earnest pleading; that the pastor's work is in the pulpit, the home and the study; that the best method is the Gospel method. He then read from 2 Tim. iv. 1 to 5 verse, and Acts xx 18 21.

E. B. Shaver followed, agreeing with Bro. McFaden, but thought it also necessary for the whole church to help the pastor; that the pastor's visits to his parishioners should be frequent, and that his life should accord with his preaching; that he should study his congregation so as to know their weak and strong points; that he should not be compelled to attend to church work, outside of his pastoral work, and that he should devote his whole time to the ministry.

I. D. Bowman said, "There are too many lazy preachers,—lazy preachers mean lazy churches, and vice versa, alive preachers mean alive churches.

E. Nininger thought himself a guilty party but knew it to be all wrong. He read 2nd Corinthians, 5:1 to 20 verses, also 6:1 to 13 verses.

E. B. Shaver thought all sermons should be carefully prepared and studied.

J. D. McFaden thought pastors should be changed whenever it be considered for the better. He desired to be put upon record as favoring the itinerant system subject to approval of pastor and church.

Dr. Reichard endorsed Bro. McFadens views.

Bro. Rinker thought there has been too much burden put upon the shoulders of the pastors.

On motion of E. B. Shaver, a resolution of Bro. McFaden's was passed.—"Resolved that we favor the itinerant system, subject to the approval of pastor and people."

A second resolution from J. D. McFaden was passed.—"Whereas, we believe an exchange of preachers during the year would refresh both preacher and people, therefore, Resolved, that we recommend congregations to allow their pastors to exchange pulpits during the year at such time as they may agree."

The following resolutions were also passed: Resolved, that pastors, ministers and evangelists of the Brethren church carry with them a church letter from the home church, said letter to be renewed annually.

Resolved, that the question in the box be disposed of.

Resolved, that Bro. Copp take charge of question box.

The question, "Is a full meal essential to salvation?" was tabled.

On motion of Dr. Reichard, the convention adjourned.

NOON SESSION.

Convention opened by singing hymn 161. The subject of evangelistic work was taken up. Bro. E. B. Shaver thought an evangelist should learn as soon as possible the kind of a congregation to whom he has to preach, and their beliefs, and should be governed in his preaching accordingly, preaching such sermons as he may think best adapted to the congregation. That he should visit, admonish and persuade men to come to Christ; that the whole church should make special effort with the evangelist; that the Brethren church needs an evangelist, because she has nothing but the Gospel and it should be spread.

Bro. McFaden endorsed what Bro. Shaver had said, and further said that an evangelist has the advantage of the pastor in revival work, because he is a new man and as a rule can draw better crowds; that we need evangelists because we have more congregations than pastors.

Bro. Nininger endorsed what the brethren had said.

On motion of Bro. Bowman, it was decided that No. 11 of the program be discussed in connection with No. 2.

J. D. McFaden moved that we employ an evangelist.

I. D. Bowman urged the necessity of appointing an evangelist.

E. B. Shaver read a letter from G. A. Copp of Va., urging the convention to appoint an evangelist, and promising financial aid and other assistance.

Bro. McFaden addressed the convention, making a grand appeal for an evangelist.

Motion to appoint an evangelist unanimously adopted.

A motion from E. B. Shaver that a committee be appointed to suggest a plan for raising funds to support an evangelist was passed, and the following committee appointed: Benjamin Fahrney, Joseph Emmert, Edward Nininger, J. E. Copp, and J. D. McFaden.

Bro. Emmert was excused and Bro. Henry Poffenberger appointed in his place.

Bro. McFaden nominated E. B. Shaver as evangelist, and Bro. Shaver returned the compliment by nominating J. D. McFaden.

E. B. Shaver was unanimously elected to the evangelistic field.

A collection was taken up for the building of a church in Philadelphia. While it was being taken up, hymn 270 was sung. Collection amounted to $20.

Subject No. 3. Sunday School work was next taken up by Z. H. Copp. He regards the Sunday School as the chief auxiliary of the church, and thinks lessons there learned are beneficial in after life. He thinks a superintendent should have his whole heart in the work, and that all christians should use their influence for the success of the Sunday School.

Bro. Reichard followed with an earnest and eloquent argument in favor of Sunday School work; that each child should be taught to realize that Christ is his personal Savior; that it should be the effort of the teacher to strengthen the child's faith; that good music in the school would be an inducement to others to come; that every Christian should make an effort to be present whenever possible. He urged the necessity of thorough preparation of the lesson on the part of the teacher.

Bro. Long was sorry that the brethren had tried to prove by Scripture that Sunday Schools were right.

Dr. Reichard admitted that he could not prove it in express words, but regarded it as a means to a worthy end, and consequently right.

J. D. McFaden followed with some remarks and stated that out of 76 members in the Philadelphia church, 25 were added in the last eighteen months from the Sunday School.

Subject No. 4. Temperance was next taken up. Bro. McFaden compared alcohol to a serpent and favored putting the heel upon it and crushing out its life.

No. 5. Women's rights in church work discussed.

E. B. Shaver said that woman was the first to preach the doctrine of the resurrection, while the men had returned to their occupations; that woman has a scriptural right to preach, quoting from the scriptures, "Your daughters shall prophesy," etc; that if a woman has no right to preach, why command her to have her head covered when praying and prophesying.

Bro. Rinker said that woman has a saving power.

Bro. McFaden claimed that man and woman are equal.

Bro. Long could not understand why so much distinction is made between man and woman, there being no scripture for it.

Bro. Bowman believed that woman has the right to do all kinds of church work; that she has the right to work wherever and at whatever she has the requisite qualifications and that she has equal rights with man.

The question, "Is it necessary for woman to have an artificial covering?" was discussed.

I. D. Bowman argued that it is not essential to salvation that "we have no such customs."

Dr. Reichard and T. J. Fahrney made a few remarks.

Bro. McFaden was not in favor of an artificial covering. He regarded it as an ancient custom, and not binding.

Bro. Shaver favored a covering, also Bro. Nininger.

Bro. Shaver said that some of the best scholars agree that it should be an artificial covering. Discussion closed.

On motion conference closed with prayer by E. B. Shaver, and adjourned.